

[Chaco Period] Terena

For carrying and storing foodstuffs the Terena used such containers as clay pots, calabashes, baskets, and netted bags. In their houses they also kept such tools and weapons as the digging stick, stone ax, club, spear, and bow and arrows. Materials for weaving baskets and bags were kept in corners, while dried meat, dried fish, skins of animals, and bags of vegetable foods hung from the rafters.

415
412

353

CLOTHING AND ORNAMENTS

Both men and women wore a cotton loincloth stretching from the waist to the knees, known as a *shiripá*. A shorter black *shiripá* was worn by men on war parties. During cold weather everyone wore a sleeveless cotton shirt, *repenóti*. In warm weather children went about unclothed. Both men and women used pentagon-shaped leather sandals fastened with a leather thong. All body hair, including eyebrows and pubic hair, was carefully pulled out with pincers. Hair was combed back over the head and fastened with a cord.

291

302

The Terena were fond of wearing necklaces, *nakóti*; bracelets, *imotáki*; and anklets, *imóheve*. These decorations were made by stringing dried seeds, animal teeth, and disks of shell and bone on a cotton cord. In later days, glass beads and bracelets and rings made from silver and even gold were used. During ceremonies the Terena used diadems made from red feathers and short skirts made from rhea feathers. Yellow parrot feathers could be used only by chiefs and usually signified that the wearer had killed an enemy. War chiefs wore, in addition, a robe made from jaguar skins.

301 ●

292
[293]
[237]

Discussing the dress and painted designs of the Terena, Castelnau says:

291
302

These Indians have no other clothes than a piece of cloth which they wrap around their kidneys, their hair is suspended at the back of the head and tied up to form a tail. Both sexes have the habit of covering their bodies with singular paintings, resembling those of the Guaycuru. Their designs are often excessively delicate and represent a harmony and delicacy which by no means can be described. [Ibid., vol. 2, p. 471.]

In connection with ornaments and body paintings, Castelnau adds the following:

302

Here are glass beads which are fastened onto cotton cloths with wide stripes. There are scarlet feathers which are tied together and cut to make head ornaments; over there is a woman who is covering her husband's body with

[301]

[Bananal Village]

coats, although hand-knitted sweaters are seen. 000
 Old women wear their hair long, parted in the middle and tied at the back of the neck with a ribbon or a piece of string. 302
 Young women who have been to the neighboring towns braid their hair and some even have permanent waves. The young ones also use face powder and lipstick. 301
 Locally made gold and silver rings and bracelets are worn, the bracelets often having the name or initials of the wearer engraved on them. Necklaces of store beads are in common use and one may still see a few old-fashioned necklaces made from small dried berries.

Children under 5 years of age go about unclothed except in cold weather when they wear a sleeveless shirt but no pants. 291
 Very young children are carried straddling the mother's hip. [854]

Although the houses and cooking arrangements of the Terena do not appear to be exactly sanitary, the people themselves are clean and neat. 515
 In hot weather both men and women bathe every day. Clothes, even when worn and patched, are kept clean by constant washing. During any day of the week women can be seen at the stock water dams washing clothes. [296]

AGRICULTURE

The agricultural practices of the Terena, today, conform closely to the methods employed by the "caboclo," or poor Brazilian farmer. 241
 The tools used, the crops grown, the methods of storing and preparing field produce for consumption are the same. 177
 In fact, the Terena have learned their agricultural methods by working on Brazilian farms. If any differences exist they arise from the greater efficiency of the "caboclo," resulting in larger areas cultivated, higher yields, and a larger reserve of food products. [412]
 In the preparation of the land, the digging stick has given place to the iron hoe, and the stone ax to the machete and steel ax.

When a Terena wishes to prepare a field he looks for the type of soil and moisture conditions that are suitable for the crop which he wishes to grow. 241
 As the village of Bananal is on a plateau the soil tends to be rather sandy and dry, suitable for fruit trees and for manioc, which is a hardy plant. Surrounding the houses, therefore, are found orchards of mangoes, oranges, lemons, and bananas, and some manioc. The orchards are planted largely at the insistence of the Post manager. The mango

2: Oberg E-5 (1946-1947) 1949 SK7 Guana SK7 Terena

1756
1291
534
3293



535
301
292



PLATE 2.—Terena dancer and shaman. a. "Bale-pai" dancer dressed in rhes feathers. b. Shaman with half snake (rotin) and Af'pabe (rhes brother balon).

[End Plate 8]
[P.80]

142
301
535

3:Oliveira--46b

E-5,4 (1955-1958) 1960

SK7 Guana SK7
Terena



Terena dancers dressed and adorned for the "Bate-Pau."
(Cachoeirinha, 1955)

796/52 cont. /

[Traditional Culture]

182 largest possible part of the local group and a harmonious and
 619 efficient division of labor. Thanks to the fortunate coincidence
 571 whereby Castelnau passed through a Terena community, near
 462 Miranda, in May 1845, exactly during preparations for those
 [114] festivities, we can evaluate the high significance to the group
 of their "national holiday." The chronicler writes that "for
 [222] a month the men had searched the forest for honey with which
 [273] all the families were now busy preparing an alcoholic beverage,
 the soul of every festival." (88) Once the raw material had

88. 1949, II:303.

been gathered by the men, the job of preparing the drink fell
 to the women. Besides, by "all the houses women could be
 seen working at tasks of the most varied sort, but always for
 the same end." (89) And the function of these annual gatherings

796
182
619
571
[301]
[302]

89. The chronicler goes on:
 "Some sew glass beads on
 pieces of striped cotton cloth,
 others cut and lay out the red
 feathers with which they make
 ornaments for the head; yet
 others sketch on their husbands'
 bodies delicate paintings, when
 they do not do this themselves."
 (1949, II:304.)

became very clear to us, in so far as they animate intratribal
 relations and preserve social solidarity, when we ascertained
 among the present-day Terena that this is perhaps the only
 moment when the local groups manage to gather together all
 (or almost all) their members. Like the Oheokoti--which today
 coincides with Holy Week--, only the June festivals can gather
 the local group together, owing to the great spatial mobility

3:Oliveira--103

E-5,4 (1955-1958) 1960

SK7 Guana SK7

Layana

142
292
301
302
756

1722/



Gonçalo, a Layana survivor and the most highly regarded
Koixomuneti in Cachoeirinha. (1955)

3:Oliveira--103c

E-54 (1955-1958) 1960

SK7 Guana SK7

Layana

/72b/

292
301
534
786



Gonçalo at "work." (1955)

/104a/

142

291

● 301

302

5/6

152



[126]

Terena child frightened by the author's Rolleiflex. (1955)

3:Oliveira--196a

E-5,4(1955-1958) 1960

SK7 Guana SK7
Terena

/136a/

142

292

301

302

756

*177



Young Terêna, Koixomuneti apprentice, wearing around his neck an image of the "Sacred Heart." (Cachoeirinha, 1955)

S14 A bipon S14

GUANA SK7

GUARANISHY

МВЛГА

PAyA GUAS SK12

CHAPTER V.

OF THE PERFORATION OF THE LIPS AND EARS OF THE
SAVAGES.

A

301 THE Abipones, like all the other American
[304] savages, used formerly to pierce their lower lip
with a hot iron, or a sharp reed. Into the hole
some insert a reed and others a small tube of
bone, glass, gum, or yellow brass; an ornament
allowed only to the men when they are seven
years old, never to the women. This custom
M has long since been abolished amongst the later

M

● G Abipones, but is still continued by the Gua-
Gu ranies who inhabit the woods, by the Mbayas,
p Guanas, and Payaguas. These people think

64

1

● 301 themselves most elegantly adorned when they
[304] have a brass pipe a span long, and about
the thickness of a goose's quill, hanging from the
lip to the breast. But this imaginary ornament
renders them very formidable to European stran-
gers; for they are of great height, their bodies
are painted with juices of various colours, and
their hair stained of a blood red; the wing of a
vulture is stuck in one of their ears, and strings
of glass beads hung round their neck, arms,
knees and legs; thus accoutred they walk the